

20 *op. cit.* (in n. 17), p. 167, n. 1.

21 cf. Abh 663: *vālukā vanṇu*.

22 Made available to me by Mrs Else Pauly.

23 R. C. Childers, *Dictionary of the Pāli Language*, London 1875, p. 562, s.v. *vedhavero*.

24 É. Senart, *JAS* 1871, pp. 1–339.

25 See W. Geiger, *Pāli Literatur und Sprache*, Strassburg 1916, §46.3.

26 R. Morris, 'Notes and Queries', in *JPTS* 1891–93, p. 7.

27 Letter dated 31 January 1934. See note 19 above.

28 Vv-a p. 369.

29 See K. R. Norman, 'Middle Indo-Aryan Studies XIII: The palatalisation of vowels in Middle Indo-Aryan', in *JOI(B)* XXV, 1976, pp. 328–42.

30 *op. cit.* (in n. 23), p. 466, s.v. *satipatthānam*.

31 It occurs as a v.l. for *bhikkhuni-passaya* at A II 144,32.

32 T. W. Rhys Davids, *Dialogue of the Buddha*, Part II, London 1910, p. 324.

33 Sv 753,1–2 etc.

34 Translated by Bhikkhu Nāṇamoli, *The Path of Discrimination*, London 1982, p. 178 = p. 398.

35 *op. cit.* (in n. 32), p. 324.

36 See K. R. Norman, *Elders' Verses I*, London 1969, §41 and *Elders' Verses II*, London 1971, §65.

37 O. von Hinüber, 'Pāli as an artificial language', in *Ind. Taur.* X, 1982, pp. 133–40.

38 K. R. Norman, 'Four Etymologies from the Sabhiya-sutta', in *Buddhist Studies in honour of Walpola Rahula*, London 1980, p. 183, n. 21.

39 K. R. Norman, *Elders' Verses I*, London 1969, p. 297 (ad Th 1263).

40 *op. cit.* (in n. 37), p. 136.

WHERE'S THAT SUTTA?

A guide to the
Discourses
in the Numerical Collection
(*Anguttara-nikāya*)
listing subjects, similes, persons and places
by
Ven. Bhikkhu Khantipalo

TRANSLATIONS OF TECHNICAL TERMS IN THIS INDEX

Only the commoner and more variously translated technical terms are given here, in the western order of letters, first in Pali then English.

ādīnava	..	..	..	..	..	disadvantages (dangers)
aničcā	..	..	..	..	..	impermanence
aññā	..	..	..	..	..	final knowledge
anukampaṇa	..	..	..	..	..	compassion
anussati	..	..	..	..	..	recollections
anusaya	..	..	..	..	..	underlying tendency
appamāda	..	..	..	..	..	diligence
arahant	..	..	..	..	..	(untranslated)
ariya	..	..	..	..	..	noble ones
ariyasaṅkā	..	..	..	..	..	noble discipline
āsava	..	..	..	..	..	taints
avijjā	..	..	..	..	..	ignorance
bala	..	..	..	..	..	powers
bhava	..	..	..	..	..	becoming/being
bhikkhu	..	..	..	..	..	(untranslated)
bodhi	..	..	..	..	..	enlightenment
bojjhangā	..	..	..	..	..	enlightenment-factors
citta	..	..	..	..	..	mind
dāna	..	..	..	..	..	giving
deva	..	..	..	..	..	(untranslated)
dhamma	..	..	..	..	..	(untranslated)
ditthi	..	..	..	..	..	view
duccarita/sucarita	..	..	..	..	..	wrong/right conduct
dukkha	..	..	..	..	..	(untranslated)
indriya	..	..	..	..	..	faculties
jhāna	..	..	..	..	..	concentrations
kamma	..	..	..	..	..	(untranslated)
kammapatha	..	..	..	..	..	kamma-pathways
khanda	..	..	..	..	..	aggregates
kusala, akusala	..	..	..	..	..	wholesome, unwholesome
lakkhana	..	..	..	..	..	characteristics
lobha, dosa, moha	..	..	..	..	..	greed, aversion, delusion
magga	..	..	..	..	..	path
mahābhūta	..	..	..	..	..	essentials, great
māna	..	..	..	..	..	conceit
mettā	..	..	..	..	..	loving-kindness
nibbāna	..	..	..	..	..	(untranslated)
niraya	..	..	..	..	..	hell
nirodha	..	..	..	..	..	cessation
nivarana	..	..	..	..	..	hindrances

paññā	..	..	..	..	..	wisdom
papañca	..	..	..	..	..	diversification
pasāda	..	..	..	..	..	confidence, clear
paticca-samuppāda	..	..	..	..	..	dependent origination
patisambhidā	..	..	..	..	..	analytical knowledges
puggala	..	..	..	..	..	persons
puñña	..	..	..	..	..	merit
rāga	..	..	..	..	..	lust
saddhā	..	..	..	..	..	faith
samādhi	..	..	..	..	..	collectedness
samatha	..	..	..	..	..	calm
sangha	..	..	..	..	..	(untranslated)
saññā	..	..	..	..	..	perception
saññojana	..	..	..	..	..	fetters
sati	..	..	..	..	..	mindfulness
sīla	..	..	..	..	..	virtue
sukha	..	..	..	..	..	happiness
tanha	..	..	..	..	..	craving
tathāgata	..	..	..	..	..	(untranslated)
vedanā	..	..	..	..	..	feelings
vijjā	..	..	..	..	..	knowledge, true
vimutti	..	..	..	..	..	freedom
vipassanā	..	..	..	..	..	insight

ABBREVIATIONS

acc	according (to)
&	and
& v.v.	and vice versa (many suttas give negative first, then positive, but here the positive has not always been noted with '& v.v.')
..	because
bh	bhikkhu (Buddhist monk)
bhni	bhikkhuni (Buddhist nun)
Bosat	Bodhisatta (the being to be Enlightened)
br	brahmin
B	the Buddha
Dh	Dhamma
dhs	dhammas
Dh-Vin	Dhamma-Vinaya
diff	difference, different
=	equals, is
expl, expls	explained, explains
NTs	Noble Truths
opp	opposite
+	plus
? , ?s	question, questions
Q/A	questions and answers
S	Saṅgha
..	therefore
trg	training
unwh	unwholesome
V	versus
v.v.	vice versa
Vin	Vinaya

Notes

1. Any subject may be abbreviated when referring to it, thus "Affection (pema), born of aff., aff. born of aversion ..." 'Aff.' here is obviously 'affection'.
2. In the Books of the Ones and Twos, the Chapter (vagga) number follows the Book (nipāta) number, but from the Book of the Threes onwards, the Discourse (sutta) number follows. Thus 1, 12 means Book of the Ones, chapter 12, but IV, 92 means Book of the Fours, discourse ninety-two.

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PARAMATTHAVINICCHAYA

by Anuruddha

edited by A.P. Buddhadatta

[Note by the PTS editor.

The typescript of this edition lay with the President of the Society for many years, awaiting a suitable opportunity for publication. The revival of the Journal on an occasional basis provides such an opportunity. The edition is published in the form in which it was received by the PTS editor shortly before Miss Horner's death, except for the correction of a few typing mistakes, the introduction of a very small number of orthographical changes to conform with PTS practice, and the collection of all variant readings at the end of the edition.]

Now all that remains to do
is to ask, 'Who,
will make much merit to
translate the *Anguttara* again?'

Preface

It is a rare occurrence to edit a text by oneself after one has transliterated it 52 years ago. When in 1908 I spent some months at Rangoon I frequented the Bernard Free Library¹ in order to find out rare Pali MSS. There I transliterated some MSS which were not very bulky in volume. Two of them were the Paramatthavinicchaya [= Pm-vn] and its commentary of about 32 folios.

All these transliterations were brought to Ceylon in 1911 and I collated the Pm-vn with a Sinhalese MS in the same year. I have marked the date as 27-10-1911. Afterwards having received the text and the Burmese translation printed in Burma I collated them with my MS in 1917. A third collection was made after the publication of the text and translation in Sinhalese by the Ven. Devananda Mahanayaka Thera of Ambalangoda in 1926. At last I got another palm-leaf MS and its tikā in Burmese characters from Ambarukkharama, Welitara, and completed my edition in this year.

1. Then it was in the Rangoon College grounds, now it is amalgamated with the National Library of Burma, which is housed in the Jubilee Hall in the same city.